

Exposing Islam – The Quran NOT Preserved!

[November 10, 2013](#) by [saintofchrist](#)

The Qur'an was not delivered or (as Muslims believe) revealed **all at once**. It came piecemeal over a period of twenty-three years from the time when Muhammad began to preach in Mecca in 610 AD until his death at Medina in 632 AD.

The Qur'an itself states this when Allah said to Muhammad:

"We have rehearsed it to you in slow, well-arranged stages, gradually" – Qur'an 25:32

Muslims also believe and tell us that the Qur'an is **perfectly preserved**. Is that what their **own** sources record?

Let's expose the truth of the transmission of the Qur'an:

The majority of the references in this article will be taken directly from Islamic scholars and writings, in order to avoid the Muslim accusations of Western scholarly bias. Such accusations are often promoted in an attempt to sidetrack the obvious implications on Muslim claims. And even when we do quote non-Muslim authorities the citations from such authors either cite or include references to Islamic scholars and works.

The first issue that needs to be addressed is the claim that a complete Qur'anic Codex existed during the time of Muhammad. This claim finds no support, since the first complete text was compiled during the Caliphate of Abu Bakr, after Muhammad's death:

Sahih al-Bukhari, Volume 6, Book 60, Number 201

Narrated Zaid bin Thabit Al-Ansari:

Who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be

more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an MAY BE LOST, unless you collect it. And I am of the opinion that you should collect the Qur'an." Abu Bakr added, "I said to 'Umar, '**How can I do something which Allah's apostle has not done?**' 'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thabit added:) Umar was sitting with him (Abu Bakr) and was not speaking me. "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." **By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an.** I said to both of them, "**How dare you do a thing which Allah's apostle has not done?**" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So **I started locating Qur'anic material** and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). **I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anyone else,** (and they were): "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128)

The manuscript on which the Qur'an was collected, remained with Abu Bakr until Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

The number of memorizers that died was 450:

The True Guidance – An Introduction To Qur'anic Studies, published by Light of Life, P.O. BOX 13, A-9503 Villach, Austria, part 4, p. 47– citing Ibn Kathir's *Al-Bidaya wa al-Nihaya*, chapter on Battle of Yamama:

"During the battle of Yamama, 450 reciters of the Qur'an were killed."

According to another source, when these men died they took with them portions of the Qur'an that they alone had memorized:

John Burton, *The Collection of the Qur'an*, pp. 126-127, Abu Bakr `Abdullah b. abi Da'ud, *Kitab al-Masahif*', ed. A. Jeffery, Cairo, 1936/1355, p. 23:

Zuhri reports, ‘We have heard that many Qur’ān passages were revealed **but that those who had memorised them fell in the Yemama fighting. Those passages had not been written down, and following the deaths of those who knew them, were no longer known; nor had Abu Bakr, nor ‘Umar nor ‘Uthman as yet collected the texts of the Qur’ān.** (Burton: The published text ought here to be amended: for “fa lamma jama`a Abu Bakr”, I propose to read: “wa lamma yajma` Abu Bakr”, to follow: “lam yuktab”.) **Those lost passages were not to be found with anyone after the deaths of those who had memorised them. This, I understand, was one of the considerations which impelled them to pursue the Qur’ān during the reign of Abu Bakr**, committing it to sheets for fear that there should perish in further theatres of war men who bore much of the Qur’ān which they would take to the grave with them on their fall, and which, with their passing, would not be found with any other.

From these sources we realize that:

1. No text had been compiled during Muhammad’s time. This is further solidified by the following traditions:

[Zaid b. Thabit said:] “**The Prophet died and the Qur’ān had not been assembled into a single place.**” (Ahmad b. Ali b. Muhammad al ’Asqalani, ibn Hajar, *Fath al Bari* [13 vol., Cairo 1939], vol. 9, p. 9; italic emphasis ours)

It is reported... from Ali who said: “May the mercy of Allah be upon Abu Bakr, the foremost of men to be rewarded with the collection of the manuscripts, for he was THE FIRST to collect (the text) between (two) covers”. (John Gilchrist, *Jam’ Al-Qur’ān – The Codification of the Qur’ān Text A Comprehensive Study of the Original Collection of the Qur’ān Text and the Early Surviving Qur’ān Manuscripts*, [MERCSA, P.O. Box 342 Mondeor, 2110 Republic of South Africa, 1989], Chapter 1. The Initial Collection of the Qur’ān Text, p. 27 – citing Ibn Abi Dawud, *Kitab al-Masahif*, p. 5; bold emphasis ours)

However, there are other narrations which contradict this since they claim that Abu Bakr wasn’t the first to collect the Qur’ān:

It is reported... from Ibn Buraidah who said: “The first of those to collect the Qur’ān into a mushaf (codex) was Salim, the freed slave of Abu Hudhaifah”. (Ibid., citing as-Suyuti, *Al-Itqan fii Ulum al-Qur’ān*, p. 135)

Interestingly, Salim is one of the four men that Muhammad recommended learning the Qur’ān from:

Narrated Masriq:

Abdullah bin ‘Amr mentioned ‘Abdullah bin Masud and said, “I shall ever love that man, for I heard the Prophet saying, ‘Take (learn) the Qur’ān from four: ‘Abdullah bin Masud, Salim, Mu’adh and Ubai bin Ka'b.’” (Sahih al-Bukhari, Volume 6, Book 61, Number 521)

He also happened to be one of the Qurra (reciters) killed at the Battle of Yamama. It is evident that Salim's compilation precedes that of Abu Bakr's since the latter only collected the Qur'ān after the death of the Qurra at Yamama.

2. A great majority of the Qur'anic reciters had been killed at al-Yamama, forever taking with them portions of the Qur'ān that only they knew.

Other source records:

Umar was once looking for the text of a specific verse of the Qur'ān he vaguely remembered. To his deep sorrow, he discovered that the only person who had any record of that verse had been killed in the battle of Yamama and that the verse was consequently lost. (Ibn Abi Daud, Kitab al-Masahif)

3. Zaid Bin Thabit collected the Qur'ān from palm leaves, stones and from the memories of men.

Missing Surahs

Sahih Muslim, Volume 02, Page 501

We used to recite a surah which resembled in length and severity to (Surah Bara'at). I have, however, forgotten it with the exception of this which I remember out of it: “If there were two valleys full of riches, for the son of Adam, he would long for a third valley and nothing would fill the stomach of the son of Adam but dust”.

From other sources:

We used to recite a surah similar to one of the Musabbihat, and I no longer remember it, but this much I have indeed preserved: ‘O you who truly believe, why do you preach that which you do not practise?’ (and) ‘that is inscribed on your necks as a witness and you will be examined about it on the Day of Resurrection’. (As-Suyuti, Al-Itqan fii Ulum al-Qur'ān, Page 526)

Abu Ubaid, Kitab Fada'il-al-Qur'an

When Ibn Umar—son of the second Muslim caliph—heard people declaring that they knew the entire Qur'an, he said to them: “Let none of you say, ‘I have learned the whole of the Koran,’ for how does he know what the whole of it is, when much of it has disappeared? Let him rather say, ‘I have learned what is extant thereof’

Sahih Muslim Book 05, Number 2286

Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it: “If there were two valleys full of riches, for the son of Adam, he would long for a third valley and nothing would fill the stomach of the son of Adam but dust.” And we used to recite a surah which resembled one of the Surahs of Musabbihat, and I have forgotten it . . .

Abu Ubaid, Kitab Fada'il-al-Qur'an

Aisha . . . said, “Surat al-Ahzab (33) used to be recited in the time of the Prophet with two hundred verses, but when Uthman wrote out the codices he was unable to procure more of it than there is in it today [i.e. 73 verses].”

Sunan Ibn Majah 1944

It was narrated that Aisha said: “The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”

This is why the Qur'an of today does not have the Verse of stoning and of breastfeeding. Aisha's sheep ate the paper containing them.

Abdullah Yusuf Ali, the Meaning of the Holy Qur'an, Note 3674

*Surah 33:6 declares that “The Prophet is closer to the Believers than their own selves, and his wives are their mothers.” Ubayy Ibn Ka’b and other early Muslims held that a phrase (“and he is a father of them”) **is missing from this verse.***

Even Yusuf Ali admits this in his commentary. Ali writes: “*In some Qira’ahs, like that of Ubayy Ibn Ka’ab, occur also the words ‘and he is a father of them,’ which imply his spiritual relationship and connection with the words ‘and his wives are their mothers’.*

If we open a modern edition of the Qur’an, we find that *Surah 2:238 commands Muslims to “Guard strictly your (habit) of prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).”*

According to Aisha, Muhammad recited this verse as follows: “*Guard strictly (the five obligatory) prayers, and the middle Salat, and Salat Al-Asr. And stand before Allah with obedience*” (**Jami at-Tirmidhi 2982**).

Hence, the phrase **“and Salat Al-Asr” is missing from modern editions.**

How could Muslims today dare to say that the Qur’an is perfectly preserved, based on these sources which by the way ARE Islamic sources?